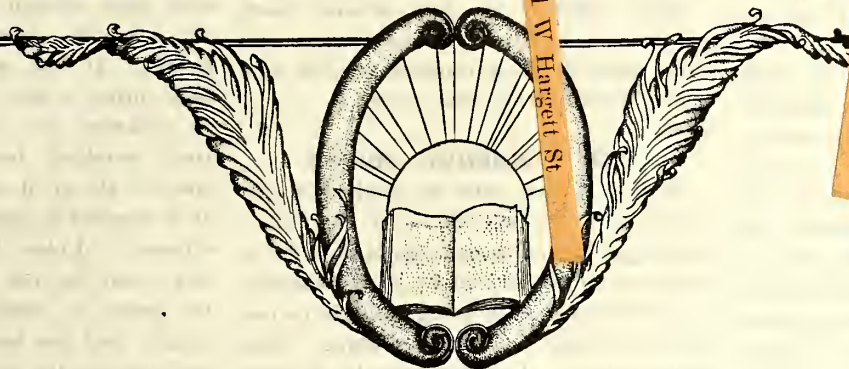


The Christian Sun



J. O. Atkinson, Editor.

Price, \$1.50 a Year.

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DECAY OF AUTHORITY.

President W. H. P. Faunce.

A second cause of our difficulty is the general decay of authority in our civilization, especially in the home. It has been remarked that there is just as much authority in the home as ever there was, but that now it is exercised by the children. Is it that the doctrine of evolution, superficially understood, has taken the heart of the categorical imperative, so that duty of any unconditional kind is now resented? Certainly personal authority is now feebly asserted and stoutly resisted, church authority has waned, and the majesty of the law hardly survives the current explanations of its origin or the current criticism of its administration. But the child who has not learned to obey has been deprived of one of the best parts of his heritage. Unless he has learned in infancy to restrain himself for no other reason than because he is ordered to do so by superior wisdom, he remains a wild, uncivilized force, a menace to the community. Such menaces are all about us to-day. Better the harsh military discipline of Germany, requiring of every young man two or three of his most precious years for military service—better that, than a generation which resents all authority and confuses liberty with anarchy.—Methodist Quarterly Review.

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

EDITORIAL.

THOSE WHO COME.

(Him that cometh to me I will in no wise cast out. John 6:37. Golden text for Sunday October 20.)

The Bible is a book of invitations. Its chief word is come. The plea of the central figure of the book—Christ—was to the same effect, come.

The reason for this is apparent. Men are not capable, in their own strength, of saving themselves. Left to themselves, abandoned to their own way, they go to want and wreck and ruin. It is a well known fact that man, the mightiest and most capable of God's creatures, left to his own devices degenerates, and descends to a lower scale of living and being than any other creature whatsoever. There must be authority, there must be an ideal, there must be a pull upward, or men become devils. And there is no higher authority to which men can go, no nobler ideal, no stronger pull upwards, than Jesus the Christ.

This is proven, if proof were needed, by the lives of those who, being down and out, have found help in Him and have arisen to things high and holy. Drunkards, thieves, thugs, robbers, outcasts of every kind, down and done for, have found new strength in Him, and have dared to live again. They came to Him and He would not cast them off. He does not cast off any who come. That is to say, a man having gone in his own strength and failed, surrendered himself to Christ and was taken up. Self-surrender has been the beginning of victory to many a lost and forlorn life.

The planets haven't strength enough to whirl themselves through the heavens. The earth hasn't power enough to hold itself upon its axis. The sun hasn't energy enough to support the multiform life dependent upon it. No more has man the power to stay and support him. There is a secret Strength, a hidden Hand upon which all must depend if there is to be safety and security.

In the lesson of today is shown the method and the manner of the approach to Christ, and of appropriating His power. In both instances bold and fearless faith presents its claim and receives, as it always does, its reward. In one instance a little girl is possessed of an evil spirit. The mother's irresistible faith lays hold on Christ and the daughter is lifted up. How many thousands of bad

and rebellious and wayward girls and boys since that time have been saved by a mother's prayers! When the mother is resolved and determined that her children shall be saved, and will show such faith as this Syrophenician woman did, there is little doubt as to the outcome. The salvation of children is most often in the hands of parents. And one great reason why so many children are lost is because so many parents are indifferent to their safety and security.

Many servants are lost because their masters don't care. The centurion did care, and showed a concern for his servant. That servant was saved.

THE PUBLISHING HOUSE.

And so if God wills we shall have our Christian Publishing House in due time. Moreover, by the same token it is to be a source of pride and profit to the Church in whose name it is going up and to the generous souls who are putting their money into it. I doubt seriously if there ever started a movement amongst us in which there was such unanimity of feeling and universal cooperation as this one to build and operate our Publishing House. From the good day on which the movement was begun till this happy hour not one man has been found to give the matter the cold shoulder or express his doubt as to its eminent usefulness and ultimate success.

We do not believe we have asked a dozen men to take stock in the Company who have refused. All told we have not spent two weeks seeing the friends and soliciting stock in the corporation whose paid up capital is to be \$10,000. And to date \$9,500. of the stock has been taken, and only \$500. remains to be disposed of. The stock is \$50.00 the share par value which means that ten shares only are at our disposal. When this shall have been taken a call for half the second \$5,000. will be issued, as was the call on September 1 for one half the first \$5,000. Six months from the date of first payment the second payment will be due.

The Company now owns two beautiful and convenient lots contiguous to the Bank at Elon College, whose total frontage is 148½ feet with a depth of 175 feet. On this is going up a substantial two story, gray pressed brick front, building, 48 by 65 feet. The lower floor will contain all machinery and presses, vault, stock room and two offices. The upper story is to contain twelve spacious rooms and a hall. The contract calls for finishing the building by December 1 and orders are being placed for machinery.

EDITORIAL COMMENT.

Railway Efficiency.

We see that the Southern railroads and their employees, the latter including about 13,000 men, have reached an agreement whereby the men are to receive an average advance of ten per cent. in wages. This is well. Now we wish with all our heart that the railroads and their employees would reach an agreement with the public whereby the latter would receive more efficient service in the matter of handling, hauling and delivering freight. If you want your troubles to begin order a few boxes, barrels, bundles or packages sent you by freight. Ask your merchant how often he gets his freight, all of it as shipped, and none of it smashed to pieces, or entirely lost, in shipment. Unless he was born under a lucky star he has in claims right now for goods on which he had to pay the freight, and has been bothered about not receiving for the past six weeks. If three packages are shipped to you and you get two of them on time and unbroken, send for your neighbors to rejoice with you for you are fortunate indeed; and if all three happen to come safe and sound kill the fatted calf. Yours is the charmed life. The only way to get freight with any degree of satisfaction is to buy a car load and have it carefully loaded, sealed and secured at the other end of the line. We know what we are talking about and there is no exaggeration. Conditions of handling, hauling and delivering freight are awful, nothing less.

Now the railroad authorities are not alone responsible. If you want to have the breath taken out of you stand around a freight depot while the men are loading are unloading "goods." About the only packages unbroken are the ones that can't be broken. Many of these men know and will say "The Company is responsible and will pay. Charge it up to the Company."

We have actually had so much abuse of Companies and Corporations in our day that many men who work for these think it a favor to the public to smash property to pieces while in the possession of the Company or Corporation. Meanwhile the public suffers in delays, in worry and in vexation. Why is any man irresponsible simply because he happens to be working for "The Company?" He is not, Heaven knows.

—Valuable matter which cannot wait crowds our editorial space this week—and editorials have to wait.

Because we are commanded to do good for evil, and because I am still smarting under the last lash of his pen, I am going to pass up this compliment to Dr. W. W. Staley, from a man who has studied English in Harvard the past year and who is now pursuing a course in Journalism in Columbia University, New York, and so knows whereof he speaks "Dr. Staley is the Lyman Abbott of The Christian Sun and the South too; that is he is the big, whole souled man, writes like Abbott, with ease and grace in style and with love and hope and faith in thought. And I might add that he has a delightful sense of the humorous which Abbott has not." Which is deserved, and is published without charge.

GEORGIA AND ALABAMA APPOINTMENT FOR REV. L. I. COX.

Rev. L. I. Cox of Elon College, N. C., will visit the Alabama, and the Georgia and Alabama Conferences next month in the interest of The Christian Sun. We are delighted that Bro. Cox is coming and wish he could visit every church in the Conference, but for the lack of time he will reach only a few points, and will preach at the following times and places:

Alabama Conference, Beulah, Oct. 22-24.

Wadley, Thursday, Oct. 24th, 7:30 P. M.
Dingler's Friday, Oct. 25th, 7:00 P. M.
New Harmony, Friday, Oct. 25th, 7:00 P. M.

Rockstand, Saturday, Oct. 26th, 11:30 A. M.

Antioch, Saturday Oct. 26th, 7:30 P. M.
New Hope, Sunday Oct. 27th, 11:00 A. M.

Pleasant Grove, Sunday, Oct. 27th, 7:00 P. M.

Georgia and Alabama Conference

Richland, Ga., Monday night after the 4th Sunday, October 28.

Randalls Crossing Tuesday night, October 29.

Conference Red Hill, October 29-31.

Brown Springs Friday night, November 1.
Oak Grove Saturday 11 A. M., November 2.

North Highlands Sunday 11 A. M., November 3.

Beulah Girard, Sunday 3 P. M. November 3.

Rose Hill 7:30 P. M., November 3.

La Nett Monday night, November 4.

Langdale Tuesday night, November 5.

La Grange Wednesday night, November 6.

Let the people come out to these appointments and hear Bro. Cox. He is a man with a message and may be counted upon to present the Gospel in power.

G. O. Lankford,
H. W. Elder.

PROGRAM.

*Thirteenth Annual Session, Alabama
Christian Conference, Beulah
Church, (Truett, Ala.)
Oct. 22nd, 1912.*

Tuesday, 10 A. M. Devotional services, conducted by the President of last session.

10:15 A. M. Enrollment of Ministers and Delegates. Election of officers.

10:30 A. M. Address of welcome, by the pastor. Response, by Rev. J. H. Hughes.

11:00 A. M. Annual address by Rev. C. M. Dollar. Refreshments.

1:30 P. M. Conference called to order, Religious worship conducted by Rev. W. R. Knight.

1:45 P. M. Receiving fraternal visitors.
2:00 P. M. Reading Ministerial and church reports.

2:30 P. M. Filling of vacancies on standing committees.

Appointment of new committees.

2:45 P. M. Report of Executive Committee, by Rev. G. D. Hunt.

3:00 P. M. Report of Committee on Standing of Churches, by H. O. Wallace.

3:30 P. M. Report of Committee on Standing of Ministry, by Rev. C. W. Carter.

4:00 P. M. Assignment of homes.

Adjournment.

Second day, October 23rd.

8:30 A. M. Conference called to order by the president. Religious service conducted by Rev. T. H. Elder.

9:00 A. M. Report of committee on Christian Endeavor, by Rev. E. M. Carter.

9:30 A. M. Report of Committee on Foreign Missions, by Rev. J. W. Elder.

10:00 A. M. Meeting of Missionary Association.

The Purpose of the Association by Rev. C. W. Carter.

Roll called and dues paid.

11:00 A. M. Preaching.

12:00 M. Refreshments.

1:30 P. M. Religious service conducted by Rev. G. O. Lankford.

1:45 P. M. Report of Home Mission Board by Rev. G. D. Hunt, Chm.

2:30 P. M. Report of Committee on Ministerial Education, by Rev. G. O. Lankford.

3:15 P. M. Report of Committee on Sunday Schools, by J. J. Carter.

3:45 P. M. Miscellaneous business.

4:00 P. M. Assignment of homes, Adjournment.

Third day October 24th, 8:30 A. M.

Conference called to order, religious worship conducted by Rev. T. W. Gray.

9:00 A. M. Report of Committee on Moral Reform, by Rev. J. D. Dollar.

9:30 A. M. Report of Committee on Religious Literature, by Rev. G. O. Lankford.

10:00 A. M. Report of Committee on Apportionment and Tabernacle.

10:30 A. M. Miscellaneous business.

11:00 A. M. Preaching.

Program for Meeting of Missionary Association.

Wednesday night, October 23rd (7 P. M.)
Called to order by the President.

Devotional service conducted by Rev. C. M. Dollar.

7:15 P. M. What has been accomplished by this Association?, by Rev. G. O. Lankford.

7:45 P. M. How can our interest in this Association be increased, by Rev. E. M. Carter.

8:15 P. M. Report of Executive Committee.

Election of Officers.

Miscellaneous business.

Adjournment.

My Dear Brethren:

Our Conference work is enlarging, and it will require more time to transact our business now than it formerly did. So please send representatives who will stay with us until the work is finished.

We are expecting a great meeting. Let us pray that we may have it.

Yours in Christian love,

G. D. Hunt, President.

ELON COLLEGE NOTES.

Rev. P. T. Klapp divided the Word at the eleven o'clock hour Sunday. His theme was Debasing One's Opportunities. The message has been spoken of highly by several, tho' absence from home prevented the writer's hearing it, much to his regret. Brother Klapp was one of the voices in the 80's and 90's crying in the wilderness to prepare the way for what Elon is privileged to be today.

Work on the new gymnasium was practically suspended last week because the brick yard went wrong. If the weather opens again and continues so for two or three weeks, the brick men think they will fulfill their contract easily.

The Publishing House has begun vigorously to take an outward form and will be ready for the new year easily. Dr. Atkinson has practically finished up selling the requisite amount of stock to complete the structure and properly equip it. He spent last week in Eastern Virginia and sold nearly three thousand dollars of stock. A long felt need in our church work is at last about to be realized. The Publishing House will do great things for our enterprises and the zeal with which the presentation of it claims has been met is most gratifying.

Mr. D. L. Boone, Durham, N. C., visited his mother and father Sunday.

Continued on page 7.

AWAY DOWN SOUTH IN DIXIE.

By Mrs. J. P. Barret in *Herald of Gospel Liberty*, October 3.

DEAR HERALD READERS:—A year ago it was my privilege to send you a message from this attractive center of our southern work and the old home of other days. However, as we grow older home gets to be where our labor and loved ones are, never mind as to the section of country. Some who have written most beautifully of home had no home. Perhaps the lack of home attuned the heart to send forth the richer message as to its beauties and its sweetness.

At any rate, we left our home of to-day on the afternoon of Monday, Sept. 2, on a little jaunt southward. We reached Elon College at the unseasonable hour of 1:30, on the morning of Wednesday, Sept. 4. Our aim was to reach the college in time for the opening, and we arrived in time, after a long, and one of the hottest and dirtiest rides of my whole life. We had hardly got to sleep before the college bell was calling out the first college day of the season. The opening was indeed compensating for such a journey. The first news to cheer our hearts was that we are to have the biggest opening in the history of Elon. We who love our church, its school, and all of its enterprises, can but be grateful for such evidences of the loyalty of our people and the prosperity of the work. Our daughter Ethel was enrolled for her second year of college work on the first day. After she was well settled, we spent a few days at Elon, and, oh, the joy of it all! To say we were meeting and greeting old friends almost constantly makes the reason plain. Then, each day new students were coming in, adding pleasure to delight with the arrival of each one. The day before I left (Sept. 19) the number of students enrolled was 290, and they were expecting more. They confidently believe the number will reach 300 before Thanksgiving.

Shall I tell you something of these boys and girls? It is the opinion on "the hill" that they have an exceptionally fine student body this year. So delightful was it to mingle with them that when the time came to go, I found it hard to do so—the parting the only unpleasant feature of my visit. I got to feel like calling them my girls along with her who is my own. It did one good to see them as they passed from recitation to recitation, all so bright and happy. I think I never saw a happier company of young people. Of course, some, a few, were homesick soon after their arrival, but when I left they were getting over it. Some one has said one would not give much for a son or

daughter who could not get homesick when away from home and loved ones. I think that is about right, for I fear that the boy or girl who can leave father and mother and the old home and not be a bit homesick for a time—let me stop and so not say what my opinion would be in such a case.

Since my visit here one year ago many improvements have been made. The West Dormitory (the girls' home) has been much improved. The large dining-hall has now become the young ladies' gymnasium, while the dining-hall is now on the first floor, immediately under its former location. It is nicely furnished. The gymnasium is nicely fitted up with modern appliances for developing the physical strength. I think if one is not pleased with the new arrangements it would be almost useless to try to please such an one. These rooms are well lighted and convenient to all. The boys take their meals in the same dininghall and at the same time as do the young ladies, just as is done in any well-regulated house. Of course, teachers are always present with them. This is quite an advantage. It adds to the pleasure of the meal, for conversation is allowed during meals. This is fortunate. It helps digestion. It keeps them in good humor and checks any tendency to rapid eating.

I was told that the East Dormitory has been greatly improved. Then, there is going up rapidly a new and modern gymnasium building for the boys. It will be three stories high, so providing sleeping and rooming apartment for young men.

Another improvement is the Boys' Club. In that there are now about thirty young men boarding. This arrangement has been made so as to give boys who need it special board at the lowest possible cost. This helps boys of moderate means to attend college. Better yet—they also have a Girls' Club. This enables the girls to get through college even cheaper than the boys and for the reason they can and do much of their work. As there are a good many girls in the club, it does not take so much of their time to do this work, as they take it "turn about," each one sharing alike in the domestic duties of the club. Thus Elon is well equipped to give young people of much or little means a good chance for an education. Another thing may surprise the reader, viz.: I found in the Girl's Dormitory, Lutherans, Methodists, Presbyterians, Baptists, and of course, our own Christian girls. Of course, it is our school, but the young people of other denominations nearby prefer to come here, both because it is near home and because they know the worth of the institution. Under the

blessings of God, Elon has a bright future.

While at Elon, of course I went to the Orphanage, our Orphanage. They have about fifty there now as inmates. They seem so bright and happy. If you could look in upon them, I feel sure your heart would thrill with joy at what you would see, and I feel sure you would feel amply repaid for all you have done for that institution. They are well fed and clothed by the generosity of those who love the fatherless and motherless children, because some who may read these lines have remembered the orphans with boxes of clothing, or, it may be, by cash donations. They have a matron whose skill can use what you send her in the way of clothing. She remakes into little dresses and suits for the children the clothing sent in, and it keeps the dear orphans warm and comfortable, and I have no doubt adds to the joy of the hearts sending the same. You would be surprised to see how nice these children look, dressed in clothing made from larger garments sent in by friends.

Our much loved Mrs. Foster said they can use, by making over, the garments sent in for that purpose. She says many have thus remembered the orphans. Of course, this work is to be continuous. The clothing sent in a year ago has been used, and they are needing more of the same or a similar kind. This clothing wears out, and they must have more as the days come and go. So do not forget the dear orphans. We must remember them regularly, or they will suffer. The secret of keeping the orphanage up is the regularity of our giving. It must be done year after year, yea, month after month. Remember, this is our work, and no one else will keep it up, if we do not. While the already-used garments are useful, of course money and new goods are even more acceptable.

I left Elon feeling that our work there is indeed encouraging, and, feeling this way, I want The Herald's great family of readers to know it also, for encouragement in one part of the field sends a thrill throughout other parts of our work, so encouraging all. It would do you good to see the evidences of prosperity as they appear at Elon.

My last evening spent there I attended the weekly prayer-meeting. It was led by Dr. W. C. Wicker, the brother who prepares the Sunday-school lesson for The Herald. For that occasion he used the Sunday-school lesson for September 22, "The Feeding of the Five thousand." I came away feeling that I was better prepared to teach the lesson than after studying it at home, feeling that I had

been blessed. The church membership is small, but they are wide awake and doing their best, as I trust.

After spending two weeks, it was indeed hard to part, but the sad good-by has been said, and I am on my way to the home of my childhood in Virginia. I write as the train is speeding homeward, and I am looking forward with delight to the happy hours I may once more enjoy on that sacred spot, as well as in the homes of the dear friends of other days.

When the brief visit is over, if it may be our Father's good pleasure, we shall return to our home in Dayton, Ohio, feeling that there is not a place in all the world so dear as "home, sweet home."

The cause of the Christian Church in the South has much to encourage our people and to inspire hope for future usefulness. One thing I was about to omit, viz.: The success which seems to be crowning the efforts of our people under the leadership of Dr. Atkinson in the establishment of a publishing plant. The outlook for success is indeed encouraging. —Emily S. Barrett.

THE CHRISTIAN'S STATE.

One great truth which may bring solace and satisfaction to the Christian, during times of fluctuations of feeling and experience, is that before God he is under no legal condemnation. He stands acquitted completely by the broad moral law of God. Paul was divinely authorized to write these golden words: "There is no condemnation to them which are in Christ Jesus." Rev. Archibald G. Brown, of London, in referring to those words, says: "I know that there will be a glorious public acknowledgement of the saints in that day when the throne shall be set and when it shall be said, 'Come, ye blessed, inherit the Kingdom!' but I shall not be more free from condemnation than I am now, if I am in Christ Jesus. O, if this truth were really gripped and laid hold of, I believe that many would be unable to refrain from jumping up and shouting Hallelujah! Why is it that we live such poor, weak, joyless lives? It is because we fail to grasp and fully realize that which we have now." It is indeed so. Many genuine Christians too frequently forget the blessed truth that they are condemned before God. They are in the habit of looking at their feelings and failings, their imperfections and their mistakes, and then conclude that they are in a condemned state. Having done some things which they knew were wrong, they mourn and worry and chide themselves, and thus become discouraged and joyless.

It is indeed well that the Christian should be sorry for his wrong acts, his imprudent words, his unjust judgments of others, and his sins; but, even then, let him think of the precious truth that a gracious God forgives him at once of all offences, and that these things do not make void the vital and fundamental fact that he is still free from all legal condemnation. That record forever stands. It is sealed by the atonement of Christ. Think of Paul's words, authorized by God himself: "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that shall condemn? Christ makes intercession for the saints, according to the will of God. Rejoice in this assurance, and keep up good courage!"

C. H. Wetherbe.

THE PERSONAL TOUCH.

A noted evangelist was once holding a series of meetings in a church whose minister was a man of long experience and of great influence. One night as they sat on the platform together the minister pointed out to the evangelist a man in the audience.

"For twelve yers," he said, "I have tried to win that man to Christ. I have preached to him so long that I sometimes find myself doing it almost unconsciously."

"From the pulpit?" asked the evangelist.

"From the pulpit, yes."

"How many times have you gone to him with the love of God in your heart and said: 'I want to see you become a child of God?'"

"I must confess," said the minister, "that I have never spoken to him personally and directly concerning his salvation."

"Then," said the evangelist, "perhaps he is not impregnable after all."

That night the evangelist after the service, caught the man before he got to the door. He spoke only a few words but they were earnest and loving. And the next evening in the after service, in which so many souls have found lasting peace and eternal life, the man was on his knees with the tears streaming down his cheeks. It was the personal touch that did it.

The sermon is effective with many. Music has brought salvation to many a life. But in thousands and thousands of cases it is only the personal touch that wins. —William Thomas McElroy.

—Jules Vedrines is now the world's champion airman so far as speed is concerned. At the recent Chicago meet he "flew" 124 and eight tenths miles in 1 hour, 10 minutes and 57 seconds, an average of nearly 106 miles an hour, winning the James Gordon Bennett prize of \$2,500.

THE HIGH COST OF CHURCH PAPERS.

I have been to a county fair, and have seen a man and his wife pay twenty-five cents each for admission, ten cents each for car fare, fifty cents each for a seat in the grand stand, forty cents each for dinner and twenty-five cents for supper. In addition to this he was smoking cigars incessantly. The reason he attracted my attention was this: he was one of a number of Church members who had told me he could not afford to subscribe for a Church paper, and that two dollars a year at any rate was entirely too high a price for a Church paper, and that the Church ought to provide a cheap paper, at twenty-five or fifty cents a year, for the benefit of these Christians who could not afford to pay larger sums. Reckoning up to the sums that this man spent at the county fair, not counting cigars or any of the trifles that his wife purchased, we find that it amounts to three dollars. In two-thirds of a day he had spent one and one-half times enough to supply him with a church paper for a whole year, and the outing which he had gained, in this instance, was by no means one of the most inspiring characters.

I know of another young man, who could not afford a Church paper under any circumstances, but who went to the fair every afternoon at three o'clock to see the races. This cost him twenty-five cents admission, twenty-five cents for the grand stand, and ten cents car fare—sixty cents a day for four days. I also know of a middle-aged woman who counts the pennies as they pass out of her hand, and feels that she must do so, and who consequently has no income at all to be devoted to Church literature, but was on the grand stand for the county fair twice during this year, 1912. With picture shows, fairs, and excursions, it is no wonder that Church people in moderate circumstances have no money for religious literature. The world must be placed first!—Southern Churchman.

—Augusta, Ga, had a street car strike last week, the militia was called out, and on Thursday citizens were fired on, one being killed and several injured. The militia had formed a dead line and the citizens crossing it claimed not to be aware of this and were fired on in obedience to orders.

Ah, friend, if the grace of God by trial shall work in you the quiet patience which never grows angry and never ceases to love, you may have lost a trifle of comfort, but you have gained a solid weight of character.

CONFERENCE CALENDAR 1912

Conferences of the Southern Convention meet this year at the following times and places, with exception of the Virginia Valley Central which was held at Linville Va. 3rd week in August:

Alabama at Beulah, Wadley, Ala. Tuesday October 22nd, Rev. G. D. Hunt, President, Rev. E. M. Carter, Secretary, Chipley, Ga.

Georgia and Alabama at Providence Chapel. Tuesday Oct. 29, Rev. L. E. Smith, President, Edwin E. Hill, Secretary, Phoenix, Alabama.

Eastern Virginia at Damascus, Gates Co N. C. Tuesday October 29, Rev. N. G. Newman, President, Rev. I. W. Johnson, Secretary, Suffolk, Va.

Eastern N. C. at Pleasant Union, Harnett Co. Thursday Nov. 7 at 10 a. m., Rev. Herbert Scholz President, Rev. W. C. Wicker, Secretary, Elon College, N. C.

Western N. C. at Pleasant Grove, Randolph Co. Tuesday Nov. 12 at 10:30 a. m., Rev. L. I. Cox, President, Rev. J. W. Patton, Secretary, Elon College, N. C.

N. C. and Va. at Greensboro, N. C. Tuesday November 19 at 2 p. m., Rev. J. W. Holt, President, Prof. W. P. Lawrence, Secretary, Elon College, N. C.

NOTES AND PERSONALS.

—Three hundred students. Now for four hundred.

—Elon College now in its 22nd annual session with 300 students enrolled. Can any church college in this State show a superior record?

—Rev. Henry Spencer Booth, pastor of Third Church, Norfolk, strikes a most vital note in his Norfolk Letter this week. Read it without fail.

—Elon College at this writing has enrolled three hundred students this term. This is a wonderful record, it seems to us, and is an earnest of what we may expect in future if we make our College Christian, hold it to its high ideals, and labor with prayer, together for its success.

—"I am certainly happy over the more than great opening which Elon had this year. It does me good through and through. Surely nothing can so convincingly attest the growing appreciation of our Christian College as the number enrolled for this term. May every good thing be hers." So writes an alumnus of Elon now in Columbia University, N. Y., and in which is voiced the sentiment of thousands of others.

—The address of Rev. L. E. Smith is 30 Mercer St., Princeton, N. J. Under recent date Bro. Smith writes: "I am delighted with Princeton. Have my schedule of work arranged and have started

off nicely. Will write more later." We trust Bro. Smith will sharpen his pencil and give Sun readers a Princeton Letter often. Many Sun readers would enjoy his gracious service in this direction and the editor would rejoice.

—If the Sun does not carry some good features this week, then we don't know. We say it, we trust with pardonable pride, that Elon College Letter by Prof. Harper, Norfolk Letter by Rev. Henry Spencer Booth, and Suffolk Letter by Dr. W. W. Staley contain matter of as vital importance as will be found in any paper this week, and it is put in a manner by these three scholarly, cultured, and logical thinkers that would do credit to any current journal whatsoever. The Sun is fortunate indeed in carrying in one issue thoughts from the pens of these able and consecrated men.

—Rev. W. G. Clements writes of a vital matter this week and makes a point that has merit, to wit. That Convention Missions are as important as Conference Missions. We only give a pittance to missions at best, and to leave off any part requested of Conference cripples the work and hinders a great cause. I have never yet seen a church go backward or become impoverished because it sent up to Conference in full all claims asked of it. On the other hand if you want to find progress, growth, development, watch those churches which do all that is requested, and then some.

SUFFOLK LETTER.

Our congregation lost two Sunday school teachers and active workers when Wilbur E. McClenny moved from Suffolk to Sunbury, N. C., where brother McClenny is the cashier of The Farmer's Bank of Sunbury, N. C. He was President of our local Christian Endeavor society for nine years and endeared himself to the young people by his faithful service and personal interest in all the members. Our sincere hope is that Damascus church will reap the fruits of our loss and that he may succeed in his new position; and we understand the Bank grows under his caution and devotion.

In reading the "History of the Christian Denomination in America" by Rev. M. T. Morrill, D. D., of Dayton, Ohio, I find frequent references to the "Life of James O'Kelly" by McClenny. This is quite complimentary to McClenny and suggests that if you have not purchased and read his book, you should write The Christian Sun and get a copy. At the same time write The Christian Publishing Association, Dayton, Ohio, for a copy of Dr. Morrill's great History of the Christian Denomination. People will read

enough about "The World Series" to read both books and then know little more than before reading the extravagant headlines that obscure the Presidential campaign and the Balkan War. The adjective is well chosen to describe the ball game; though I have no real objection to the game in its normal field and relation to society, it does seem that it absorbs too much attention unless this country is to lapse into Grecian customs of more than two thousand years ago when the Stadium was more than the University and the Olympic games were more than Parliaments. The money consideration in these American games degrades the athletic features as compared with the wreath of parsley or pine bestowed upon the winner of the Isthmian contests; besides, these contests consisted of gymnastic, equestrian, and musical contests, and were conducted under the highest codes of honor and after the most rigid temperance discipline. We are in danger of wrecking the great institutions by intemperate sport. It is nonsense for presidential candidates to talk about reducing the high cost of living when the nation runs wild after amusement and sport. There is no use trying to hoodwink the nation whose prosperity or extravagance turns weeks into play. There never was a time when the multitude had so much money and had such a good time.

National leaders ought to advise a wiser use of money, talent, and time instead of proposing measurers that stir up prejudice and begot the uninformed. The present Presidential Campaign has been the weakest, the noisiest, and the most barren in the history of this country. Moral standards should be raised higher, statesmanship should supplant political crimination and recrimination, and citizenship should be lifted above mere voting men. Honor and patriotism should be held up as more important than tariffs, the high cost of living, the cost of campaigns, and how they should be paid.

W. W. Staley.

ELON COLLEGE LETTER.

Colleges should do four things for their students: teach them to be gentlemen and gentlewomen; create in them the taste for truth through scholarship; qualify them for superior usefulness as citizens; and supply their religious nature motives for action. The college which achieves these four great desiderata has justified the faith of its founders and is entitled to the respect and confidence and patronage of serious-minded persons.

It hardly seems that it would be necessary to speak of the first of these ob-

jects and yet there is need. It is frequently charged by sympathetic observers that present-day College students are lacking in gentility. They are boisterous, loud, arrogating to themselves rights that they would readily deny others. This, if true, means that our Colleges are failing to do their duty. Higher ideals should be inculcated and the essential qualities of gentility presented in theory and lived in practice by the teachers and officers, and these evils will disappear.

Certainly our Colleges should create a love for truth and scholarship. Elective courses have made college life in many places largely sport and only incidentally study. Woodrow Wilson resigned from the presidency of Princeton because the class room had become the side-show and social and athletic interests of the students the main text. College men should acquire the taste for scholarship which is another name for love of the truth and disposition to seek it, in serious study and not in constructing skylights, minarets, and fancy gables in the intellectual realm.

If college men do not develop into superior citizens, they are gross sinners; for what else can a man be but a sinner, when he has squandered great advantages and refused to meet the obligations those advantages have created? They should obey the laws of the land as much so during their college days as other young men do, not so highly privileged as they are, and they should bring their superior training and wide mental grasp to bear upon the formation of healthful and wholesome public opinion and in the solution of the vexing and ever recurring problems of our industrial, social, and political life.

But the greatest end, the highest aim, the crowning glory of college education is found in the altruistic realm, the realm of the spirit. The college which does not set the heart of its students a-tune to the religious life and a-thrill for conscientious service in it, has failed signally. Neither of the other aims can be ideally attained unless this fourth and all-inclusive, because all-invigorating and all-inspiring, aim is also attained. Man is distinguished as the religious animal. In this does he differ most of all from the animal creation below him. He is not a complete man till his religious nature is inspired and so supplied with motives for action. Intellectual power without soul-power is a condition much to be dreaded in every avenue of life, and where such a condition to become universal or even gradually prevalent, the State would be in jeopardy and the Church of God go into eclipse.

W. A. Harper.

NORFOLK LETTER.

It was not over a little country village, or rural hamlet that Christ wept, and bemoaned the fact that the inhabitants would not come to him and be saved, but it was over the great city of Jerusalem with its negligence of spiritual things that he poured out his grief. From that time until the present the moral condition of the great centres of population has been the object of the utmost solicitude upon the part of sober, thinking, Christians.

Today, more than ever, there is reason for anxiety respecting the quality and degree of the influence exercised upon her inhabitants by the modern metropolis. Here it is that the tide of life flows highest and swiftest, here, the tension from every standpoint is strongest, here, Mammon holds supremest sway and all the strange, varied and subtle elements of human passion meet in one great whirlpool of incessant and intense activity. The life of the city is so complex, so many-sided, so involved, that the average individual finds himself completely lost within its mazes. Unless unusually strong and mature, he becomes an easy prey to its temptations, and is often rescued, if rescued at all, only after a permanent impairment of his moral machinery.

To the general rule, indicting the cities for their distracting and immoral tendencies, Norfolk is no exception. As elsewhere, the churches must face many dangerous and insidious forces whose ultimate effort is the undermining and disintegrating of character. How properly and powerfully to oppose these influences overcome them and save men to the Christ life constitutes a difficult soul-racking and almost heartbreaking. The church must successfully compete for attendance and support with every conceivable form of amusement and dissipation. In the midst of loose and vicious ideals she must successfully raise the standard of a pure life, among a luxury-loving and spendthrift populace she must inculcate self-denial and sobriety, with the divorce courts grinding out their deadly grist she must still insist upon the sanctity of matrimonial vows and obligations, and against a veritable tidal wave of influences which would do away with domestic life altogether with its blessed ties and relationships she must yet insist upon the perpetuity of the ancient home and its place as the foundation-stone of the Republic.

The Third Church will seek to employ every legitimate weapon in her warfare against the paralyzing and degrading influences abroad in the city. She will seek to measure up wholly in doing her part

for human happiness and human welfare in her field. Through consecrated, Christian zeal, by intelligent, carefully directed effort, by the utilization of every resource available, she will endeavor to make herself felt as a force for good and for leading men to Christ, not merely in Park Place but everywhere her name is known. She will seek broader vision, deeper knowledge, loftier aspiration, and greater consecration, that she may be a worker that "needeth not to be ashamed, rightly dividing the word of Truth."

Yesterday's services, both at Sabbath school and church services broke all records since my coming here. Our congregations are growing and plans are being formulated for reaching out in larger effort and activity. In the evening two new members were received. Although no noisy demonstrations accompanied our two weeks of revival effort unmistakable good was accomplished in what appears to be a solid and lasting fashion.

Henry Spencer Booth.

Begun on page 3.

Rev. J. W. Wellons preached at Martha's Chapel near Youngsville, N. C., Sunday and delighted his congregation.

Mrs. Willis J. Lee, Driver, Va., is the guest of Dr. and Mrs. Atkinson. She is always welcome there and here.

On last Wednesday morning the Faculty refused to accept a man expelled for hazing from a sister institution. This action has been the subject of much favorable comment both here and elsewhere. We have no hazing here and hope never to have. A Christian College ought not to have this deadly parasite sapping its vital spirit and Elon students are determined to keep it out. Their unqualified endorsement of the Faculty's action is a source of gratification to all.

W. A. H.

CHRISTMAS GIFT!

What is Santa Claus going to bring you this year? How would you like a splendid, high grade piano, the best that money can buy? We can tell you how you can get it so easy that you will hardly know how it came about.

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Sunday Schools and Christian Endeavor.

This department under the direction of Young People's General Convention. Frequent news items from Sunday schools, organized classes, and C. E. societies are desired. If you are interested in either or about to organize, address the department's editor,

CHARLES A. HINES, Editor and Cor. Sec.,

Greensboro, N. C.

A WORD OF WARNING.

There is a tendency in organized classes to become selfish. It is not the fault of the organized class movement, but is due to the purpose for which some classes strive. What we mean is the feeling that organized classes are a little bigger than the Sunday school and not a part of it. We refer too to the tendency in organized classes to raise lots of money to spend themselves, but nothing for the rest of the school.

Now is the time to nip this in the bud if it appears in your class. If you do not, the usefulness of your class is fast becoming destroyed. You may build up a strong social and fraternal organization, you may have a lovely class room, you may have interesting lesson studies, but if your class is wasting all of its energy on itself, spending all of its money on itself, it is not only poor policy but poor religion.

I write this because I have observed a rapid decline in the interest of the organized class in the rest of the school. Others have told me the same thing. In a recent address in Greensboro Dr. Harper discussed very interestingly this difficulty, and his words of warning were even more severe than anything I have written or will say.

If you are a member of an organized class, keep your eye open for the appearance of this selfishness, and when it does arise, stamp it out. Don't talk about your class, talk about the work the class can do for others. That is the true class spirit. Anything else is selfishness.

CAN WORK TOGETHER.

The Sunday-school and the young people's society ought to walk hand-in-hand. That this may be brought about, it is exceedingly helpful to have a Sunday-school committee in the young people's society and a committee on the young people's society in the Sunday-school. As the boys and girls of the Sunday-school come to the proper age, the aim should be to have them unite with the young people's organization, both that they may have an additional influence for good in their lives and that they may have the opportunity

for Christian activity. On the other hand, attendants at the meetings of the young people need to be introduced to the Sunday-school, if they are not already among its members. The two committees mentioned can assist in bringing these desirable results to pass. Occasional joint meetings of the members of the committees will do much to keep up the spirit of fellowship that should animate these two great organizations of the church and lead to practical plans for furthering the interests that are common to both.

In one church the members of the Sunday-school committee of the young people's society have taken upon themselves the work of going over the class cards of the Sunday-school once a month to prepare a list of absentees for the use of the superintendent. In addition to this, they take a number of the names and addresses of these absentees, upon assignment from the superintendent, and arrange for a system of visits to these wanderers through the Look-out committee of their society.

STARTED IN THE SUNDAY SCHOOL.

Not long ago fifteen Christian men, all of whom are actively engaged in the work of the church and Sunday-school also in Y. M. C. A., as well as other forms of Christian work, were gathered around a dinner table at a committee meeting. The question of the influence of the Sunday-school as a direct spiritual impulse was under discussion, when the fact was revealed that, of the fifteen men at the table thirteen were converted in the Sunday-school before the age of sixteen years, and the other men were of the opinion that they would probably never have been converted had it not been for the influence of the Sunday-school. Several of the men said that their parents had sent them to Sunday-school against their will, but that the influence of the school "got hold of them just the same." It is "getting hold" of thousands of boys who may not be wholly willing attendants, but who will live to see the day when they will be grateful to the parental authority that compelled their attendance at Sunday-school.

NOTES ON C. E. TOPIC OCT. 27.

Subject—"Missionary Endurance."

2 Timothy 3:10-17. (Missionary.)

Paul's experience is about that of every one who undertakes Christian work, especially, that of a missionary character, subject of course to the changing conditions of a rapidly modernizing civilization. History proves that the man who is ready to give when he meets obstacles is not suited to missionary work, if he is fitted for any kind of work at all, which is doubtful. The world despises a quitter, and it has no sympathy for him.

There are two men that endure: the man of strong will-power, and the saint. But the saint will endure when the will-power has been worn down. The missionary gains sainthood by his study of the word of God and we may attain in the same way. One remarked: "I owe everything in my life to twelve years in Calcutta, where I formed the habit of spending the first hour in each day with my New Testament and in prayer. And now I am so busy here in Scotland that I find that an hour is not enough; I must give an hour and a half."

When William Carey began to urge that it was one duty of the church to attempt to send the gospel to the heathen, he was laughed to scorn. His wife thought he was going to India on a fool's errand, and declared that she would never consent to go with him. After seven years of toil and self-sacrifice he baptized one convert. This one was soon followed by others. While serving the society as a missionary, he earned in the employment of the British government \$200,000. He lived on a dollar a week, and sent another dollar a week to some needy relatives at home; the rest of this magnificent sum he gave to carry on the work of the mission.

Robert Morrison was the first Protestant missionary to enter China. It was his sense of duty that made him a missionary. Duty was his pole star. He expended his strength in translating the scriptures and in preparing a dictionary of the language. It took him twelve years to complete his task. Morrison was a wise master-builder, and laid the foundation upon which his successors have built. He lived to see three or four converts, but his faith was not shaken. In his last letter he said, "The Lord reigneth."

Adoniram Judson, of India, was highly gifted and well educated. He might have remained at home and lived a useful life. He was offered the pastorate of one of the largest churches in Boston. And when urged still further he said: I do not know that I shall live to see a single

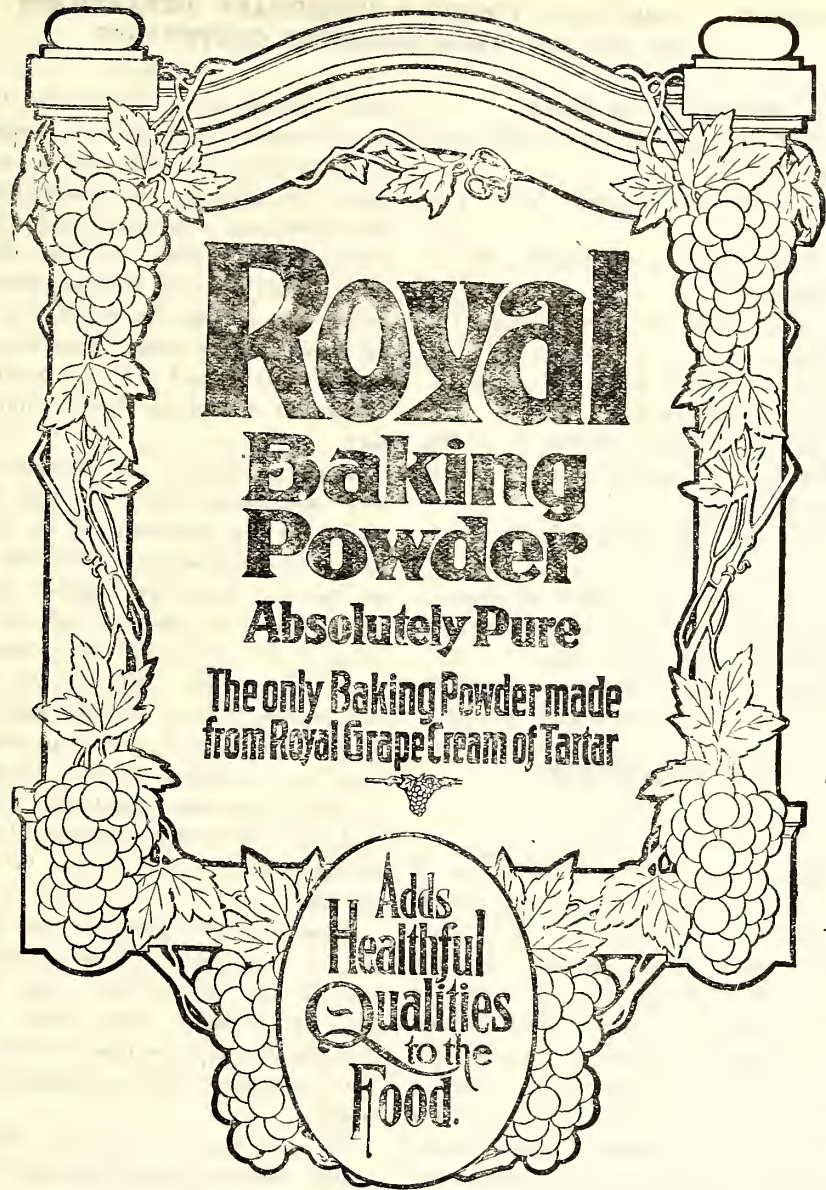
convert, but I would not leave my present field of labor to be made king of the greatest empire on the globe.

The object of missions is not only to save individuals, but to build up an independent church, and in doing this there is need of patient endurance on the part of missionary societies and the home church. Long after fields become largely self-supporting they need the superintendence of missionaries. To open a mission, therefore, means that we assume responsibility for it and carry it until it can walk alone. Here is the test for us. It is easy to become "weary in well-doing."

David Brainerd lived in a day of small things. His first congregation among the Indians consisted of four women and a few children. He traveled thousands of miles, preaching and teaching, and enduring hardships of all kinds. Both white men and Indians misrepresented and maligned him. Even when he was sick unto death he worked for his Indians, one of his brothers taking up the work after him.

James Gilmour found, when he arrived in China, that if he wished to reach Mag-nolia he would have to dress like the natives and live their life. "Gilmour," wrote a friend, "spared himself in nothing, but gave himself wholly to God." His food, when he reached his destination, was meal tea and occasionally frozen meat. He traveled and preached incessantly. His wife died, leaving him with three small boys, one a baby. "God," he said, "having cut me adrift from all my fixings, I am ready to go wherever the Lord leads." He was content to live upon the cheapest rice, "if God would only give him souls."

The British army won the battle of Waterloo because the soldiers could stand "hard pounding." Missionaries have won their battles in the same way. Last century fifteen missionaries and eleven wives went to Sierra Leone and fifteen of the twenty-six died before the first convert was baptized. On Christmas Day, 1814, Samuel Marsden began to work among the Maoris of New Zealand. Eleven years passed before a single convert was gained, and five years passed before another joined.



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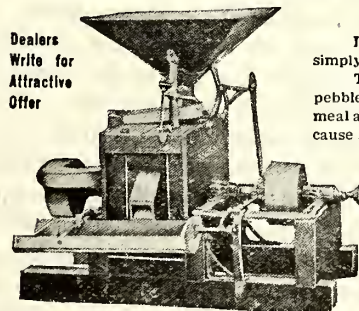
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This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by the other members of the Board, to whom all items of missionary interest and matter for the Department should be sent.

THE TWO WOMEN.

MRS. J. A. BARKER.

Woman's part in the evangelization of the world is a subject of vast importance, but in no sense does it appeal to us more strongly than when viewed from the standpoint of the relation the Christian woman bears to her heathen sister. Through belief in Christ the one is freed from some of the evils of this life, is better prepared to meet those that are meritable, and ultimately, through grace, is exempt from the eternal consequences of sin. The other, either directly or indirectly, comes in contact with, and realizes the effects of, all the temptations and vices to which the human family is heir, because she has no strength greater than her own, and in the end she pays the penalty of both inherent and actual sin, thus failing to obtain the joy of everlasting life.

And yet God has made the two closely akin. Whether the skin be whit or black, nature has given them, in the main, the same characteristics. Similar emotions come to each. Both experience joy, though one may taste it in a higher degree than the other, and each responds to the influence of love and kindness. Sorrow and pain are felt by each, but the Christian is made perfect through suffering, as gold is refined by fire and at all times, even when passing through the severest mental or physical trials, has the consciousness of the abiding presence of the never-failing Friend. The woman in the heathen land must bear her sorrow

alone—sorrow often unalleviated by human sympathy, and always unsanctified by a Savior's love. To each of these is given the privilege to sympathize with each other and with others, but the sympathy of the Christian is more effective, since it points to the ever-successful Physician who applies the remedy by which all human ills are cured. Can the woman who is thus blessed fail to recognize her obligations toward her less fortunate sister?

Surely gratitude to the Saviour for her own redemption should prompt her to strive for the salvation of the heathen. That unselfishness that seeks the greatest good to humanity requires that she shall share her blessing, and duty also, demands that she shall even make sacrifices to that end. Although the lot of the heathen woman in this world is at times unbearable, it cannot be compared with the miserable eternity which must be hers if she dies without hope in Christ, and for this reason alone the Christian should hasten to offer to her the "bread of life."

These obligations may be met in many ways. Above all, the Word of God should be taught. This is being done by our lady missionaries and Bible women. Nothing can take the place of the Gospel, but consecrated living emphasizes the truths.

The Christian woman who lives in a heathen land has unlimited scope for work in her home-making. There are wonderful possibilities even in the making of a loaf of bread, for one of our missionaries, while teaching a native woman the theory and practice of combining flour, water, and yeast, at the same time told her of the changes wrought in the human heart by a Saviour's love, and thus led her to a saving knowledge of Christ. A well-ordered family and a well-kept house go far toward attracting the attention of the native woman and her nation—where, as a rule, homes in the true sense of the word are unknown—to the religion that is the foundation of such homes. Even this heathen woman has the desire—unexpressed though it be—for the love and constancy and happiness that belong to true home life.

The majority of us are denied the privilege of personal work among the heathen, but each of us should consider herself her unsaved sister's keeper, and we should pray and plan and give so that those who are ready may be enabled to undertake

this glorious hand-to-hand work.—*Foreign Mission Journal.*

Clifton Forge, Va.

A CHANGE IN HINDU MARRIAGE CUSTOMS.

Early marriage is one of the greatest evils of Hindu society. The girls are generally married and become mothers, in many cases, at an age when they should be in school. The girl mothers often die in childbirth or their health is shattered for the rest of their lives. The boy husbands are hampered in many instance in their future careers by the responsibility of supporting a family, and quite often are obliged to subject themselves to drudgery which, but for their marriage, they could have escaped. Early marriage stands in the way of education, especially of the girls.

The custom of early marriage is changing fast. Now the Hindu boys refuse to marry until they have finished their education and made a start in life, although such a refusal is thought very important. Consequently the girls have to wait until the boys are ready to marry. So marriages are getting late nowadays. Among some of the reform societies, such as the Brahmo-Somaj and the Arya-Somaj, you will find maids of 20, 25, 30 or even 35. They are very few and far between, however. But on the whole the age of marriage has been considerably raised. The girls of these societies are going in for education with a vengeance. There are scores of graduates of universities among them. On account of deferred marriage, the women of India are beginning to have a wider view of life and civil duties.

Caste rules prohibit marriage between members of different castes and sub-castes. This leads to marriage relationships within very narrow circles, which results in physical degeneracy. The social reformer knows that this is a source of social and national weakness. So he has been agitating marriage between different castes, at least between the sub-castes of the same principal castes. The reform societies of the Brahmo-Somaj and the Arya-Somaj are doing yeoman's service in this as in other social reform measures. Inter-marriages are going on under their auspices, between different original castes, and sub-castes and even between different provinces.

Though the orthodox do not relish the idea at all, still the work is going on just the same as the result of organized propaganda for the expansion of the idea and practice of inter-marriage. The

opposition is only strengthening the movement.—From "Woman's Part in India's Social Advance," by Basanta Koomar Roy, in the American Review of Reviews.

HOME MISSIONS IN THE E. N. C. CHRISTIAN CONFERENCE.

Dear Brethren and Sisters: Many inviting fields for Christian Churches are opening up in our Conference. and urgent calls for help are being made to the Committee. This is the last opportunity I shall have before the meeting of our Conference to mention this subject to you. Let every church make its best efforts to send to Conference all that has been asked for, both for Conference, missions and Convention missions. One is of as much importance as the other. It seems that some churches have reached the conclusion that it is not necessary to send up the contribution for Convention Missions. This quite a mistake.

I congratulate the Conference on the way the full amounts have been coming up for Conference missions. Now let us have this year full amounts both for Conference and Convention missions.

Very truly,

W. G. Clements, Chmn. H. M. Com.

DIED.

Mason.

Mrs. Sarah Elizabeth Mason, wife of Thomas M. Mason died suddenly at her home at 6 a. m. September 5, 1912. Sister Mason had been suffering with rheumatism for several months but appeared to be recovering, and a short time before she died remarked that she was feeling better.

The husband of sister Mason is a deacon of the church at Martha's Chapel, and he and his wife were true and loyal members of the Christian church, Sister Mason was universally loved by all who knew her and she will be greatly missed in her church and community.

Besides her husband she is survived by five children: Mrs. Ella Sears, Mrs. Eva Shepard, Mrs. Bertha Barbee, Mr. Joe Mason, and Mr. Ralph Mason of Wilmington, N. C.

Sister Mason was born Sept. 2, 1841. Married Dec. 3rd, 1868, died Sept. 5, 1912. Funeral by her pastor.

W. S. Long.

Tapscoot.

Mrs. Effie Catherine Tapscoot wife of John H. Tapscoot died near Union Ridge, N. C., September 9th 1912 after a lingering illness at the age of 35 years 4 months and twenty-one days. A husband and five children are left in sorrow on account

THE HERALD OF GOSPEL LIBERTY

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of her death. She had been a member of years, and was resigned to death, trusting in Jesus. Funeral and interment at Union conducted by her pastor.

May God comfort the bereaved husband and children.

J. W. Holt

Ferrell.

On the morning of September 24th at her home in Durham the death angel came and took her spirit back to God who gave it. Sister Ferrell was a consistent Christian. She professed faith in Christ at the early age of 14 years and joined the church of which she was a member at death. She was married to Mr. J. S. Ferrel, December 28, 1873, and to them God gave six children, three boys and three girls. All are living at the present time.

On the 25 we laid her body to rest in Hawk's Chapel cemetery to sleep the long sleep of death.

May the Lord heal and comfort them is the prayer of a friend. Funeral by the writer.

J. S. Carden.

A CAPITAL IDEA

Speaking of the Christian Sun Piano Club, here is a letter from one of our Club members, a Georgia Lady, which is a fair sample of the letters we are receiving every day. She writes:—"I think it a capital idea. I know we would not have had our piano if we had waited to have gotten the whole amount. I find no fault with the Club plan so far, and as for the Club piano we are just delighted with it. All our friends say they would like to have one *just like it*. It is just a beauty, and we value it more than anything else in the house."

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No. 38.	11:35 a. m.
No. 66.	12:05 p. m.

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Tell your neighbor.

(Ad. 1 t).

the guest of her uncle, Mr. T. J. Green, this week. She was a former student and expects Christmas to reenter College for the completion of her course.

THE CHRISTIAN ORPHANAGE.

Rev. Jas. L. Foster, Editor, Elon College

Officers of the Orphanage.

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My Dear Children and Friends:

These beautiful days! Don't you love them? They are telling us "Prepare prepare, for winter with its cold and ice is coming." Let us see to it that we do our best. Will you do your level best for our Home this Thanksgiving Day? You know we largely depend on this Offering to meet our bills of the summer when all seems dull and money scarce. We want to meet them all dear friends, and ask you to help make your church offering come up and over that of last year. Begin now and lay by a Thank offering "Count your Blessings" and give, as God has prospered you.

Mr. S. T. Moffitt of Ramseur, N. C. sends us one barrel of nice pears which we accept gratefully. We extend our hearty thanks. The children are enjoying them very much.

School has begun and all are busy, busy with lessons etc.

Lovingly,

Uncle Jim.

Manson, N. C.
 October 7, 1912.

Dear Uncle Jim:

I failed to write in September. I did-

n't forget it but both baby and I have whooping cough and mother has had an awful time. Baby is better now, but I still have it bad and the worst part of it is, that I can't even go over to grandma's for Uncle Jack's little baby is there.

Since I have to stay at home so much and get so lonely the News and Observer with Jeff and Mutt and the cartoons are a source of great interest to me and I'm getting to be quite a politician. I was standing on our back door steps the other morning watching a heavily loaded ox-cart coming up the lane. When mother passed by and asked me what I saw, I said, "It's Walter Bullock and I think he's driving a Bull Moose." We have had lots of grapes Uncle Jim, but I'm afraid they'll all be gone before you come again. We can't go to church next Sunday, but can't you come to see us and say goodbye. It's doubly hard for us to lose our Mr. Foster and Uncle Jim and at the same time. Enclosed you will find twenty cents for September and October.

With love,

Wylie Gregory Mitchell

You must have forgotten your other dime little man, or it was lost out of your letter. Only two nickles were enclosed. Hope you will soon be on the mend and whooping cough conquered.

Sanford, N. C.

October 4, 1912.

Dear Uncle Jim:

I will write to you as it seems so long since I have written.

I am going to school and have to study hard.

Uncle Jim, I am sorry you are going to resign. What will we call Mr. Carter?

Enclose find (10c) ten cents.

With love,

Your niece,

Pearl Way.

Guess Bro. Carter will tell you Pearl what he'd like for you to call him. You must still be faithful as you have while I have been "Uncle Jim."

Mt. Clinton, Va.,

October 1, 1912.

Dear Uncle Jim:

Enclosed find twenty-five cents for the orphanage.

I am in school now and have plenty to do.

We are having fine weather now, with cool nights and some frost. Hope you have had rain by this time.

With best wishes from,

Ewell J. Argenbright.

So glad to hear from you Ewell again

so soon. Our weather now is delightful.

McRae, Ga.,

September 29, 1912

Dear Uncle Jim:

School has begun and we find all things changed. All summer we had quiet even loneliness at times with so many large empty buildings, but now the voices, the patter of feet, the ringing of bells fill every moment it seems.

We rejoice because of Elon's great opening. We also have the largest number yet.

Even the smallest one of us wants to go to school. Mama lost him the other day, found him in a desk in the second grade room all attention to the teacher. He insisted on staying and keeping his book, but called for mamma when he saw her leaving.

We have a big missionary society, forty-one members. Mamma superintends their work.

We enclose our dimes. Love to all.

Fondly,

John Newman Denton,

S. E. Denton Jr.

Jos. Rabb Denton.

My, but that's nice—about that Missionary Society. What a nice crowd of girls and boys working for Jesus! Does Jos. sit still when he goes?

TUBERCULOSIS SUNDAY.

From thousands of pulpits in all parts of the United States, fake cures for consumption will be exposed and denounced on Tuberculosis Day October 27th. This is part of the program for the movement announced to-day by the National Association of Study and Prevention of Tuberculosis.

Literature giving information on fraudulent and alleged "cures" for consumption will be sent to clergymen all over the country, and an organized crusade against the traffic in these drugs and devices will be instituted. The literature will be sent to ministers either directly from the National Association office in New York or through the many states scattered throughout are country. It is estimated that over 100,000 clergymen will be reached in this way.

From actual records on file in the office of The National Association, it is estimated that the volume of business done annually by the various concerns who sell fake remedies for tuberculosis amounts to well over \$15,000,000. The number of these remedies now being used as so-called "cures" is over 500.

These classes of "cures" are distinguished by the National Association. In

the first class are included hundreds of devices and drugs which can be bought for any sum ranging from ten cents to five dollars at a drug store. The second class of "cures" includes the "institutes," "professors," or companies of "doctors," who for a consideration guarantee to cure consumption by some secret method of which they are the sole proprietors. There are nearly one hundred-fifty of these institute frauds in the United States, cheating the people out of millions of dollars annually.

In the third class of "cures" are placed a number of home-made remedies, which either through ignorance or superstition have been advanced as treatments for tuberculosis. Some of these are onions, lemons, rattlesnake poison, coal dust, lime dust, pigs' blood, dog oil, milk "strippings," and even alcohol.

None of these remedies will cure consumption, declares The National Association. No drug, gas or other material has yet been discovered, which, when eaten, inhaled or injected into the system, will kill the germ of tuberculosis without doing serious injury to the body. The only real cure for tuberculosis recognized by The National Association consists of the combination of fresh air, good food, and rest taken under the direction of a competent physician.

CHURCH HINTS

We saw a young lady in the congregation Sunday evening who seemed to think that the church is a place of public amusement or social entertainment. A girl hardly ever makes such a sorry exhibition of herself as when laughing and talking during religious services.

Some people who belong to the church do not seem to realize that the church belongs in part to them, judging by the small amounts they contribute towards keeping up the machinery of their church. Others do not even go around to see about the workings of the most important organizations, save once or twice a year perhaps.

We know some men who measure a sermon by the hands of a watch. The mechanism of their minds seems to be geared up with that of their watches—only the former runs down much quicker than the latter. We sometimes wonder if there are any time-pieces in heaven. If not, we fear some church goers will be very unhappy during the progress of the services in that realm, for we imagine they will last much longer than the few hours of worship we engage in here.—*Roanoke, Alabama, Leader.*

LET'S BE CONSISTENT.

Poor Billy Rand, the boy accidentally killed by hazing at the State University, certainly died a most unnecessary death, but we are going to learn a lesson from it. Already there are lots of strong agitation for stringent legislation along this line, and it is an excellent movement. But the question that naturally arises in the minds of many serious minded men is why we do not direct legislation toward sources that would save more lives than the comparative few that might be saved by preventing hazing. Take, for example, the preventable deaths of infants. Did it ever occur to you that Herod's slaughter of the innocents was but a mere incident compared to the destruction of babies today? In the entire world 15,000,000 helpless babies die every year. During the last twenty-four hours not fewer than 40,000 have died, and the same thing is going to occur tomorrow. In the United States alone approximately 1,000 babies die every day. In our own State we lost last year between 8,000 and 9,000 babies. Were any of them near or dear to us? Next year that needless slaughter will probably be repeated. Will any of them be little ones near and dear to you?

Mr. Phelps, at the International Congress of Hygiene and Demography at Washington last week, is quoted as authority for the statement that there is the best reason for believing that at least fifty percent of our present infant mortality is readily preventable. The main things needed to accomplish this result are more means of educating the public, particularly the mothers and fathers, as well as those that will later be parents; some common sense laws or rules and regulations regarding milk and food, as well as flies and water; and some means of keeping a careful record of the births and deaths of all infants in the State, in order that we may be better able to tell where these preventable deaths of children occur, and what causes them.

Nor is this true of infant deaths alone. The same thing is true of our high preventable death rates from typhoid fever, tuberculosis, malaria and other preventable deaths. In other words, let's prevent hazing, from a humanitarian standpoint; but for the same reason let's not forget the vastly greater number of deaths that we could prevent in other ways.—N. C. State Board of Health.

Philosophy admits that it is of no use to complain of what can not be helped; faith is assured that what seems a hard road will reach the best end.

OPEN AIR SCHOOLS.

With the opening of the fall school term, over 200 open air schools and fresh air classes for tuberculous, and anaemic children, and also for all children in certain rooms and grades, will be in operation in various parts of the United States, according to a statement published to-day by the National Association for the Study and Prevention of Tuberculosis.

All of these schools, the association says, have been established since January 1st 1907, when the first institution of this character was opened in Providence, R. I. On January 1st, 1910, there were only 13 open air schools in the country and a year later the number had increased to 29. Thus, the real growth in this movement has been with the last two years.

Massachusetts now leads the States, with 86 fresh air schools and classes for tuberculosis, anaemic and other school children, Boston alone having over eighty. New York comes next with 29, and Ohio is third with 21. Open air schools have now been established in nearly 50 cities in 19 different states.

Based on figures of population and mortality furnished by the United States Bureau of the Census, it is estimated that not less than 100,000 children now in school in the United States will die of tuberculosis before they are eighteen years of age, or that about 7000 of these children die annually from this one disease estimating that on an average each child who dies from tuberculosis has had six years of schooling, the aggregate loss to this country in wasted education each year amounts to well over \$1,000,000.

This loss and much of the incident suffering could be materially decreased if open air schools or classes for these children and those who are sickly and anaemic were provided. The national Association estimates that there should be one such school for every 25,000 population especially in the cities.

—You can't lose Charlotte, no more than you can forget Atlanta. Our noble tar heel town's latest occasion for felicitation is that The Christian Science Monitor of Boston, Mass., recently carried a cut and a three-column head line about the "City of the First Declaration." Nor is it known that Charlotte paid a penny for this blow out, though an investigating committee later may bring out the fact that it did.

Blessed are the pure in heart, for they shall see God.

AMONG THE CHURCHES.

Poplar Branch.

Our last quarterly church conference has been held at Poplar Branch. The church roll has been revised, the major portion of the pastor's salary paid, and our delegates elected to conference. The deacons report the church in good spiritual condition.

The S. S. is alive and working well.

Grace's Chapel.

On the first Saturday in October the fourth quarterly meeting was held at Grace's Chapel. On this day we elected the following officers for next year:

Secretary, Bro. W. A. Pierce; Collector, Bro. R. B. Coggin; Treasurer, Bro. J. B. Svikey. A committee of three was appointed to purchase an organ for the church. One month ago we held our S. S. Rally at which time much of our money to purchase an organ was collected. We feel this church is moving along nicely.

Antioch.

It was the Saturday before the second Sunday in October that we held the last church meeting of the year at Antioch. A good congregation was present and the business was transacted with the best of good feelings. The deacons' report showed the church in splendid spiritual condition.

The S. S. has improved much.

The pastor's salary has nearly all been collected. All three of the above churches continue their same pastor.

B. J. Earp.

"A LOVELY PIANO"

You ought to see the letters we are receiving from the enthusiastic members of the Christian Sun Piano Club. Here is a sample from a South Carolina lady:—"The lovely piano came yesterday. Am just delighted with it; so are my musical friends. The tone is so full and sweet, and the case is lovely."

Another member of the club, a gentleman from Florida, writes:—"The piano is simply a marvel of beauty and tone, as also action. We are all delighted with it."

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Vicks Croup and Pneumonia Salve is sold in three sizes, 25c, 50c and \$1.00, by druggists, or direct from the manufacturer, The Vick Chemical Company, 34 Milton Avenue, Greensboro, N. C. A full full sized jar of Vick's Salve will be sent free to any physician who is not now using Vick's Salve and who desires to test its efficiency in his practice. Sample free to anyone on request.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells how he was cured after years of search for relief. Hundreds have tested it with success.

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A Very Pleasant Visit.

I was invited to Youngsville where I was pastor for ten years to preach on the fifth Sunday of September. I went and found a good congregation both at morning and night and at 3 P. M. went out in the country to Pope's Chapel a former charge and preached to a good congregation there. At both of these places I met many dear brethren, and had a good time, with many hearty hand shakes. I haven't made a visit in a long time that I enjoyed more than I did this. On Monday I called to see eight or ten families and at 3 P. M. boarded the train for home. As an expression of their love for me, the brethren and friends handed me a nice little purse. And as a further token of love for me, by individuals, brother T. L. Moss gave me a valuable present, and sister Bettie Mitchell gave me a large flowered silk muffler, and a woolen muffler, as a chest protector, while traveling through the cold, and a beautiful white silk handkerchief, for myself, and some nice presents for Dewitt and Ruth. This visit brought back many pleasant memories of the past. I spent Saturday night with our beloved brother W. T. Young who has grown somewhat feeble, but is cheerful, and I believe, he with his dear wife is ripening for heaven. I spent Sunday night with sister Joseph Winston, and they made my stay with them very pleasant. God bless all these dear brethren and friends.

P. T. Klapp.

October 14, 1912.

Windsor Letter.

The fourth Sunday in September began our annual revival meeting at Barretts Church. On Sunday the weather was beautiful and a large congregation assembled. On Monday and Tuesday the weather was rainy and congregations were small. As the weather became more favorable the congregations increased and the house was about filled. Rev. I. W. Johnson came Monday to do the preaching through the week. He presented the truth in simplicity and power. About 10 or 11 professed faith in Christ and six joined the church. On the fifth Sunday in September it was my pleasure to be with the Windsor Sunday school in their Home Coming service. Several who were formerly members of the school, but are now residing in other sections were present in the service. The services consisted of special music by the choir and by the children and several short addresses. The services seemed to be enjoyed by all present and we left the house of God feeling that it was good for us to be there.

It was a pleasure to meet with those who had scattered seeds of truth that are now producing good fruit in our little school.

for the late year.

The Superintendent, Bro. Lorenzo. Bailey, read a report that shows good work

These services suggest to us thoughts of the great home coming when our Master shall call us home where we shall meet with those with whom we have toiled here in this world. There we may talk of the toils and dark hours through which we have passed in life and rejoice in the grace that has brought us home.

R. H. Peel.

MARRIED.

Butler-Wellons.

Mr. J. Eddie Butler of Richmond, Va., and Miss Lillian A. Wellons of Sedley, Va. were united in marriage at the Monticello Hotel, Norfolk, Va., September 25, 1912. After the ceremony they took the Washington boat for a tour to Washington and other cities after which they will make their home in Richmond, Va. May a long, happy, useful and prosperous life be theirs.

R. H. Peel.

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NOTICE!

Those who expect to come by rail to the Alabama Conference will be met at Wadley on Tuesday A. M. October 22, provided you notify the undersigned at once. Train from the East arrives at 6:39; from the West at 7:50.

G. O. Lankford.

—The whole country regrets the attempted assassination of ex-President Roosevelt by a demented anarchist at Milwaukee, Wis. Monday. The would be murderer fired at Col. Roosevelt square

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in the chest and that death did not ensue was no fault of the anarchist. It matters not now as to his political affiliation; a distinguished American citizen suffers and people every where pray his speedy recovery.

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